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consecutive enough to find a place as a text-book. Mrs. Rhys Davids deserves great credit for the skill with which she has pieced together the materials at her disposal. To an unsuspecting reader the book would not betray the fact that it was not written at first hand. We can safely predict that it will continue the influence which the author exerted while living, and which would have undoubtedly been increased except for his untimely death.

W. B. PILLSBURY.

Immanuel Kant's Critique of Pure Reason. Translated into English by F. MAX MÜLLER. The Macmillan Co., New York, 1896, pp. xxvi, 808. Price, \$3.00.

Max Müller's translation of the Critique is too well known to need more than the mention of this new and cheaper edition. The back of the title page bears the legend, "First edition printed in 1881. Reprinted with alterations, 1896." The alterations from the two-volume edition of 1881 appear to be, as to matter, the omission of the translator's preface and the historical introduction by Noiré; and, as to form, the use of a smaller though very legible type and a slightly smaller page. These changes reduce the present volume to the text of Kant's first edition of the Critique and the supplements, which show the changes that were made in his second edition. Students of Kant will be grateful to the publishers for making this translation accessible at a reasonable price.

An Outline of Psychology. By EDWARD BRADFORD TITCHENER. The Macmillan Co., New York, 1896, pp. xiv, 352. Price, \$1.50.

In this book Prof. Titchener gives the substance of his university lectures to Sophomores and Juniors at Cornell. The work is written from "the traditional English standpoint," but its purpose is a brief and simple exposition of the newer experimental psychology. For such a task Prof. Titchener is singularly well qualified, having added to an Oxford B. A. and Leipzig Ph. D. a number of years of independent teaching and research. The book presents methods and results without the scaffolding of tables and details which have often added to the obscurity of the larger works. Extended criticism of the psychology of the work is reserved for a later number.

Von Darwin bis Nietzsche. Von DR. ALEXANDER TILLE. Naumann, Leipzig, 1895, pp. 241.

An interesting little work and highly anathematized by the highly orthodox. Like young Germany, the author swears largely by Nietzsche. Nietzsche, the erratic, the eccentric, the aphoristic and the modern oracular Zarathustrian, is for him the high-water mark of the tide which has been rising so steadily since Darwin's days. Spencer, Leslie Stephen, Wundt, Huxley, Fiske, Williams, Bebel and others are shown to be so many landscapes on the road to Nietzsche. The trend of thought is, of course, biological and evolutionary. The *Abermensch*, the Beyond-Man, is the continued goal. A race of laughing lions is coming, strong men full of deeds and vigor. The cry is not Repent! but the true Metanoia, change of life and conduct; not so much humility and penance, as Grecian valor and Roman *virtus*. A high aristocratic *Herrenclasse*, the product of natural selection is his ideal. Consumptives must not marry. Only the fittest must survive. "*Nicht nur fort sollst du dich pflanzen, sondern hinauf!*"

The author's historical portrayal is good. In the development of thought here presented there are hints for certain methodological

considerations of great value. Ethics is becoming apparently a *science* in so far as it is portraying the history of ideals and their natural causes and consequences. The organisms that have the best ideals live, racially considered; there is a natural selection. Ethical progress is apparently as definite and certain as physical or organic evolution. Ethics is here a science. As an *art* it will have to do with present ideals, their practicability and the means for their attainment.

ARTHUR ALLIN.

De la Croyance. Par JULES PAYOT. Alcan, Paris, 1896, pp. 251.

The *question dominatrice* in psychology, morals and education is belief. The intellectualists are denounced for resolving everything into pure intellect. "We think and believe with all that we are, with our body as well as with our sensibility and our intelligence." Education of belief is possible. Certitude is nothing distinct in kind from belief. Epicurus and Hume wrongly held the type of all certitude to be in perception. Payot holds perception to be a very complex process of inductive reasoning, instantaneous and automatic. Hence there is room for error, and hence perception is not the highest type of certitude. Nor is certitude to be found in sensations, for they are wholly hypothetical. Nevertheless there are simple perceptions which we call sensations (light, sound, etc.); these possess irrefragible certitude.

What is objective reality? Not secondary qualities. There are, however, tactile sensations; these, though similar to secondary qualities, take on a character of solidity. These, along with the sensations of resistance, give us all the *permanent* qualities of objects. Space is the essential quality, and "space is constituted by our muscular presentations." The character which differentiates this "primary quality" from the secondary qualities is that of its *necessity*. The author also endeavors to show that "to believe is to restrain oneself from acting" (*croire c'est se retenir d'agir*). Belief and will are fundamentally the same, differing only in degree.

ARTHUR ALLIN.